

YOUTH LIBERATION NOW

issue #3
Spring 2022



HOW DO YOU KNOW YOUR
KIDS ARE STRAIGHT?



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This is a zine about being young, being queer, and being really fucking pissed off with the way young queer people are treated. This is a zine about queer youth liberation. In a world where both young people and queer people are marginalized, being young and queer is a particularly awful place to inhabit. Despite this, it's a place of great potential. What new worlds can young queer people imagine and create?

Queer youth liberation is innately personal to me. I am 17 and queer. Because of this, I can't look at queer youth as analytically as I can look at many other aspects of youth liberation. There's vulnerability when I talk about being queer in a way there isn't when I talk about being young.

So many of the people I love the most are young and queer. I've somehow ended up with exclusively queer friends. This was not intentional, but from a sense of affinity.

I see your openness towards the world, I see your sense of freedom, I see that hint of rebellion behind your eyes, and I can't help feeling something. I gravitate towards dreaming with you and loving you. That deep seated part of me that stands in opposition to this world is reflected in you. You are my shining beacon towards a better world.

"If you scratch a child queer, in the sense just plain strange."

①



lanterns and rage
by mica

lanterns strung up high
her face glistened in the shimmering light
my naive heart fluttered with every delicate word
her tongue pressed into my mind
with a sweet tint of her warmth
they preach that we can't understand
for our youth deceives us
but i know when her yearning masquerades as sorrow
and my love dances as faith
that to be free means we must betray this world
one with lanterns and rage
and when the tender song of the hummingbird rings
we rise in the rubble of our ancestors

Plastic heart vol. 6
by Mbira

There is a need to grow slowly
A process that comes into fruition
When it is ripe and ready and bursting
And rich with the bone structure of youth
Dense with fruit,
Looking to frustration splinters
And generations of pent up guilt.
so much shame in sexless sin and the things we do to get
there.
But not enough, just almost
Making it to the point of conversion statistics.
There is a maddening spiral of distress
In the unwhole method with which I love,
The way you lift your head and tell me I am not a boy
To admire or hold.
I press your fingers against me
As they point toward my heart muscle and tell me it is raw
and rotting
Like the dark, pink flesh of forbidden guava.
I can never document
Why you are more than them
It is the beauty of inheriting self-harming tendencies
With their lack of intimate intensity.
In the midst of my anxiety linked to the repressed dead,
I grow.

(25)

This is my motivation for this zine. This is for my partner, my best friend, and every other queer person in my life. You are why anger rises in my chest when I see another "Don't Say Gay" bill passed. You are so often my motivation to fight. If you picked up this zine I'm sure you have queer people in your life too. Carry these people with you as you read this zine.

(If you want links to pdfs of the previous two issues, the first explaining what youth liberation is and the second exploring issues with school, email me at youthliberationnew@protonmail.com)



you will find a
of someone "gay" or
- The Queer Child

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A Conversation with My partner

This is a conversation between me and my partner. I'm bisexual. They're nonbinary. We're both 17. Neither of us go to school, and we're both anarchist-adjacent. We're approximately what one might call a queer-feral-child-couple. Do we participate in vandalism and watch pirated John Waters movies together while every other 17 year old is in school? I'm not one to say. Here are our reflections on queer childhood, youth liberation, and queer liberation.

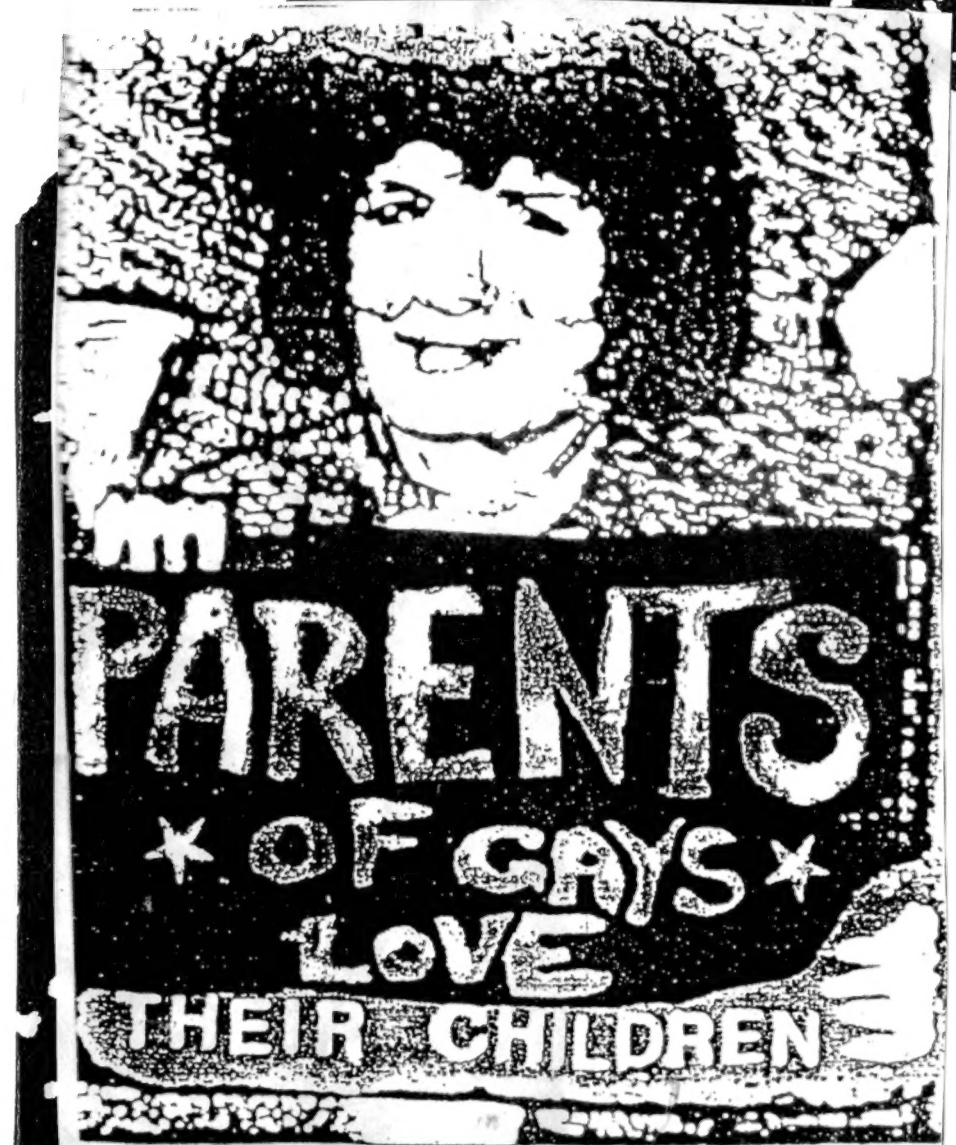
Thyme: What was it like being a queer child?

Lark: It was a very muddy experience. I feel like that's probably most people's experience. I had more education than the average person would and I was still somewhat confused. I've always been around very accepting people. My parents have always been great. And all of the communities that I've been a part of have been very accepting. So I feel like being confused wasn't an entirely negative thing for me. But for a lot of people, it can be because there's confusion along with a sense of shame about it. Which I feel like I didn't have too much of. What about you?

Thyme: What about me? That's a good question. I feel like I was *very* confused as a child. I don't know.

Lark: Yeah.

Thyme: I felt odd from a gender perspective because I was a very feminine boy. People around me were accepting-ish of gay people, but they didn't know about people with non-cis genders. I feel like it was not a thing that was discussed or anything. It's not like it was a bad thing, but it was just not talked about, which made it uncomfortable. I feel like for a long time I didn't know what I was feeling exactly. The thing that was brought upon me, was like, "you



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We do not offer 'criminal' or 'queer' as identities, nor as categories. Criminality. Queerness. These are tools for revolt against identity and category. These are our lines of flight out of all restraint. We are in conflict with all that restricts every and each desire. We are becoming whatever. Our sole commonality is our hatred for everything that exists. Held in common, such a revolt of desire can never be assimilated into the state-form.

Right-wing talking-heads invoke the imagery of a 'culture war', waged between civil society on one side and queers on the other. We reject this model of war. Our war is a social war. The nexus of domination and class society is everywhere. Yet everywhere, too, are ruptures and points of conflict. In these fissures we exist in rebellion—we queers, criminals, whatever.

Our dirty talk and our nighttime whispers comprise a secret language. Our language of thieves and lovers is foreign to this social order, yet carries the sweetest notes in the ears of rebels. This language reveals our potential for world making. Our conflict is space for our possible other-selves to blossom. By organizing our secret universe of shared plenty and collective-explosive possibility, we are building a new world of riot, orgy, and decadence.



are gay". Which was confusing because I'm not gay. I like women. At the time it confused me.

Lark: I feel like people are much more conscious about stuff with sexuality. I do feel like if I had not been cisgender I probably would have had more negative experiences.

Thyme: Yeah. I mean, I definitely feel like I've had negative experiences. I feel like specifically as a child I was very confused. I didn't know what it meant and felt negative about it because I was like, I don't understand this, I don't know what this means. I feel like societally feminine men are bad and very much the butt of the joke. Not very accepted. So I thought, this isn't good, I shouldn't be like this.

Lark: Do you have any specific experiences or anything that you remember?

Thyme: Not really. I don't know, I feel like nothing. I feel like for a long time I just tried to ignore it. I was like, I don't know what's going on here. I'm just not going to think about it. And I'm going to try to act normal, which was like my goal, which was not a good thing to do.

Lark: Yeah. I feel like to some extent I did that too. For a long time, I was vaguely aware that there was something there, but I was like I don't want to think about this. I don't want to deal with it.

Thyme: I do feel like that's how I felt. Like I don't want to investigate this more because it seems like it's going to be difficult. And I don't feel like dealing with it. It didn't feel like it would be supportive around me if there was something there. Not like it would be a dangerous situation. It just wouldn't be a pleasant situation.

Lark: I mean, yeah. This is the kind of thing where if you're a child and if your family doesn't like what you're doing there's no way to get out of it. No way to escape. You're stuck in that situation and you really can't do anything about it. It does make it very difficult. I'm incredibly lucky to have had what I had. And, you know, even then it was sometimes personally difficult

...

Thyme: I feel like gender values are a thing that is very societally ingrained. Maybe slightly more than sexuality. I don't know.

Lark: Totally. I mean, in a lot of ways, the basis of our society and the way it functions are those gender roles. I mean, if you remove them everything would fall apart. They're very much holding a lot of broken things together.

Thyme: Which is not good.

Lark: It is not good. (laughter) Yeah. I think right now that's a lot of the pushback against queer youth. It's people's internal realization of that. That if you begin to deconstruct gender roles you begin to deconstruct some of the fundamental beliefs we hold under capitalist patriarchy. From there, things start to disintegrate on a wider level. I mean, it is a very threatening concept.

Thyme: I do feel like people are afraid of queer children. I feel like they have to recognize that it's a natural thing if you're allowed to explore it. When they see queer adults, some people think they were externally made that way. But there are queer children too. You're just born like that.

⑤

always have each other's backs. In our orgies, riots, and heists, we are articulating the collectivity of, and deepening, these ruptures.

On Criminal Intimacy, World Making, and Becoming Whatever

The ecstasy and electricity of crime is undeniable. We've felt the sweetest adrenaline rushes as we've dashed from security and blown each other on the bus. And nothing offers up the feeling of being alive more than the weight of a hammer through the facade of capital. Crime helps me get out of bed every morning.

We queers and other insurgents have developed what good folks might call a criminal intimacy. We are exploring the material and affective solidarity fostered between outlaws and rebels. In our obstruction of law, we've illegally discovered the beauty in one another. In revealing our desire to our partners in crime, we've come to know each other more intimately than legality could ever allow. In desire, we produce conflict. And in conflict with capital, we may have found an escape route from the deadening of our lives. Our gang's discourse is conflict.

The real power expressed in our crimes isn't in the damage caused to our enemies or even in the various improvements of our material conditions (though we take pleasure in both). The power we express is in the empowerments and relationships we're creating. In our sex and our attack — when we pull down our masks and share our cache of bricks — we are expanding the possibilities of our affinity. In our crime, we create dynamic new relationships of criminal intimacies. In these possibilities, we are learning how we might, together, reduce this world to rubble.

We must make ourselves bodies without organs. Within each of us is contained a virtual pool of everything we are capable of becoming — our desires, affects, power, ways of acting, and infinite possibilities. To embody and activate these possibilities we must experiment with the ways our bodies act in conjunction with others. We commit crime together so we can unveil our criminal becoming.

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abominations. This culture has rendered us criminal, and of course, in turn, we've committed our lives to crime. In the criminalization of our pleasures, we've found the pleasure to be had in crime! In being outlawed for who we are, we've discovered that we are indeed fucking outlaws!

Many blame queers for the decline of this society — we take pride in this. Some believe that we intend to shred-to-bits this civilization and its moral fabric — they couldn't be more accurate. We're often described as depraved, decadent, and revolting — but oh, they ain't seen nothing yet.

Let's be explicit: We are criminal queer anarchists and this world is not and can never be enough for us. We want to annihilate bourgeois morality and make ruins of this world. We're here to destroy what is destroying us.

Let's be speaking of revolt. We are tracing the lineage of our queer criminality and charting the demise of the social order. And oh the nectar from which we drink: lesbian pirates raging the seas, queer rioters setting cop cars ablaze, sex parties amidst the decay of industrialism, bank robbers wearing pink triangles, mutual aid networks among sex workers and thieves, gangs of trannyfags bashing-the-fuck-back. We've been assured that each day could be our last. As such we've chosen to live as if every day is. In turn, we promise that the existent's days are numbered.

In our revolt, we are developing a form of play. These are our experiments with autonomy, power, and force. We haven't paid for anything we're wearing and we rarely pay for food. We steal from our jobs and turn tricks to get by. We fuck in public and have never come harder. We swap tips and scams amid gossip and foreplay. We've looted the shit out of places and delight in sharing the booty. We wreck things at night and hold hands and skip all the way home. We are ever growing our informal support structures and we'll

Lark: Yeah. I feel like that's part of talking about our experiences. Being queer was an ingrained thing, obviously, that once you come to terms with it and work past the confusion, you look back and you see all of these things that you did when you were younger that are like, oh, wow. That was very queer behavior. Queer children very much exist. I mean, it's not sexual all of the time. A lot of it is reckoning with society in a way where you're working through and against these emotional, societal constructs in your own child-way that you can.

...

Lark: And the most revealing thing about it is that people are like, oh, it's OK if you express that you're straight as a child. You have those idiotic baby shirts that say those sexual things on them, and it's like, oh, that's OK. But as soon as you venture into any kind of territory where you're talking about being queer, it's like, whoa, whoa, that's too sexual, that's too much.

Thyme: You can call a five-year-old a "ladies man" but you can't recognize that there could be queer children.

Lark: Why is youth liberation necessary for queer liberation?

Thyme: It's a good question.

Lark: I feel like fundamentally when I talk about and think about youth liberation, a lot of it is thinking about violence against children and how that violence is enabled and perpetuated. I think that highly applies here where there are all of these systems in place that make it so children can't do anything about their circumstances. If your family is homophobic you can't do anything about it. You have to just live with it and endure it or you're homeless. And I mean, that is the case for a lot of young queer people is that you get

Criminal Intimacy by the Mary Nardini Gang

kicked out and end up homeless. But then, you know, with that, young people don't have the ability to support themselves or have the autonomy to be able to survive and thrive in a positive way. If you're not living with your parents there's nothing you can do.

Thyme: I feel like queer children are much more open to abuse.

Lark: Yeah. Totally. Violence against queer people is too common. I feel like a lot of people, I mean not a lot of people, but certain horrific groups of people, justify it by thinking that you're subhuman in some way. Especially if you are both young and queer. Because young people are definitely seen as subhuman, not as fully developed real people.

Thyme: Not until you're 25.

Lark: Exactly. I feel like as I've been working on this issue of the zine and stuff, I've encountered a lot about queer teenagers, but there's not a lot about very young queer people.

Thyme: I mean, if you are very young and queer you just kind of have to not think about it. I don't know, I mean, you can't not think about it, but there isn't any context for being a queer child. You just have to be like I'm weird. You don't really have any framework to think about it. It would be helpful if there was a framework to think about it.

Lark: Yeah. And I mean, I do feel like fundamentally the more freedom young people have to choose their educational path and have more control over their living situation and all of these very important things, the more queer people will be free.

On Deadness

To live in this culture is to be dead, bare. Deadness is the affect and the aspiration of dominant social membership. It is the social relationship wherein life is reduced to exchange and capital. It is everywhere; in those walking the streets without ever meeting the eyes of another, in the exchanges of service work, in the aisles of a department stores and the pews of church. In capital, in heteronormativity, in law, in morality — everywhere it is the logic of death.

The unthinkableability of our desires is reiterated over and again. Power and control are written on our bodies. What is passion? Desire? Adventure? Play? What, but such catchy slogans for adverts. Our love and our appetites and our very bodies are inscribed with this culture. Capital is written on our bodies. We dare not dream. How could we conceivably want more than this?

And the agents and exertions of biopower — the boots of queerbashers, the panoptical ever-present surveillance cameras with the flashing blue lights, the sirens and guns of the police, the campaigns for gay marriage and military service, the lingering pains of monogamy, and such shapely mannequins, ad nauseum — stand everywhere erected as checkpoints guaranteeing the impossibility of anything else. Life, stripped bare, is nothing more than raw survival — banal, cold, numbing. Could it be more clear? Hetero-capitalism, this culture, this totality: It is out to destroy us.

Taking and Sharing: On Getting What's Ours

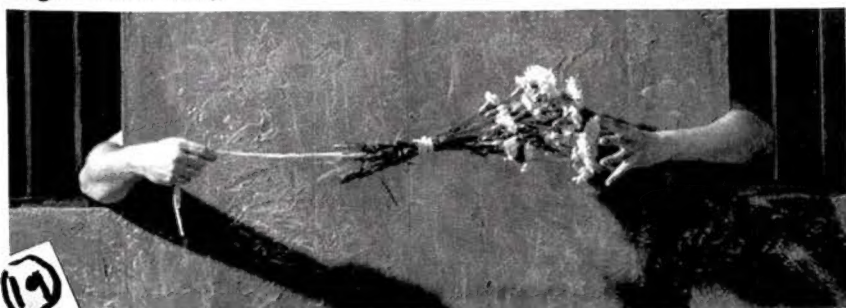
The machinery of control has rendered our very existence illegal. We've endured the criminalization and crucifixion of our bodies, our sex, our unruly genders. Raids, witch-hunts, burnings at the stake. We've occupied the space of deviants, of whores, of perverts, and

knowing our intrinsic subversiveness – even if no one else knows, it's enough to save us.

They say it's self-destructive behaviour, dating, abandoning schoolwork, not giving a shit. But what if that was exactly what I had wanted all along without knowing it, to destroy this vested self? To bring my good repute to ruins, so I could have nothing left to lose. That a moment of rupture from this clockwork routine would come and no longer be eternally deferred. To destroy that self of compliance and bare survival, to deny them the energy of my life and no longer be possessed. I tear away and become impossible to comprehend, illegible to these upright people.

But we have secret allies, and secret spaces of operation. There is the teacher who insists on telling students gender does not have to align with biological sex. There is the teacher who gave me literature with stories of lesbians and history that cannot be brought up. Stolen glances during flag-raising ceremonies. We get more sex ed from each other than school. The winks we give to embraces, kisses, and farewells we witness, the drama couple roles turned real – this indescribable language is one that doesn't need to be taught.

When the principal talks in assembly of why we must not wear shorts for fear of getting harrassed on the street, half the hall is asleep, the rest is restless. No one wants to be here. And I wonder, again and again, why do we sit and wait to speak our anger later? Why do we never get up, and walk away?



Lark: Another thing, medical autonomy. I feel like is a huge thing with youth liberation and queer liberation. We see this with what's happening right now. All of this is fundamentally based on the idea that children should not have control over their bodies. Children are the property of their parents, the property of the state. That's the logic where all of these anti-trans health care bills are coming from. Which is, you know, something youth liberation is fundamentally about changing.

Thyme: Yeah. That is a big problem right now. I do feel like just the concept that children are property, it's not good for them. The fact that they're being denied health care is terrible for mental health.

Lark: Yeah, definitely. Fundamentally, I think that children should have the autonomy to be able to transition if they want to. All of these anti-trans bills are based on that one study that says your brain isn't developed until you're 25. From there we reach the logic that you're going to make horrible decisions if you do anything serious before you're that age, which is wild to me.

Thyme: You're supposed to wait until you're 25 to make any choice.

Lark: And you know, is it the end of the world? The counterargument is that, oh, people are going to detransition. If they transition too young, they're going to detransition. But when you look at statistics on people who have detransitioned, most of the people who detransition are doing it because of family and societal pressure. Children are not transitioning trivially. I mean, because it's such a serious, huge decision. Children can understand when something is a serious decision.

Thyme: As a child, you don't go into that kind of thing lightly. I don't think people are like, I'm going to do this today and not want to tomorrow.

Unspeakable Things by Andre

Lark: Yeah. And I mean, it's just that idea that children are stupid and like, oh, you can't think about things in a serious way. I read "Escape From Childhood" by John Holt a while ago, and I feel like the one thing that stuck with me from it is the fact that young children, they're doing things seriously. You're experiencing the world in a serious manner. Even if you're just playing.

Thyme: Yeah. I feel like people treat it as an incubation period. But that's not how children perceive it. Like, I am waiting to do things seriously for when I turn 18 or something. You are doing things seriously. I mean, even if it doesn't appear serious you're treating it seriously.

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Lark: One other thing I thought about in the making of this zine is that the oppression of young people is felt most intensely by queer youth. All of the structures that oppress young people weigh very heavily on queer children. You think about any kind of structure that's in place to oppress young people and it's ten times worse for a young queer person. School, for instance, is an oppressive institution for young people. Think about being queer in a school setting, maybe like a particularly horrible school setting. And you know, you're going to have this adult authority that is potentially homophobic. It's not good for you. Because being queer is like such a fundamental, soft part of yourself that is very susceptible to abuse.

Thyme: I mean as a child I feel like you're especially susceptible to things because you're still figuring out who you are. It does also seem like systems like school, they're designed in a very cishet normative way. Even if they're not actively bigoted, even if you're not being bullied for being gay, they are very normative. So either

When your colonial-era-missionary-established girls' school tells you not to date boys until you are in university, date girls instead. The unspoken rule here? Everyone is gay, unless proven otherwise. Cishet friends could be counted on one hand; token straights, we call them.

My first love flirted with me and rejected me on Valentine's; we used to put up posters together. Now she studies politics overseas – I pray and pray she doesn't become one of those fuckers in power. I held hands with my ex-girlfriend (a fine young man now, good for him) every time the deputy principal closed her eyes for prayer; that temporary moment where we were the only ones in the light. The pleasant sting of numbing legs as you hold your partner on your lap. Religion class said homosexuality was a sin – as half the class was reading pirated gay manga.

There are a thousand tales: the graduated couple who recently got engaged, the ones who made love in the classroom after hours – why the doors have slits now, apparently; those who remembered to hide but forgot to not be loud, to the horror of a wandering student. How many generations before us have loved vibrantly in secrecy, stories told but never written, told because they are not written? Would we ourselves, still hiding interlaced fingers in coat pockets, be myths to those after?

They market graduates as "women of excellence", but so many of us are not women, and hardly excellent in their eyes (not wanting to be either, really). When they say "girls" the satisfaction and pleasure of exclusion linger, birthing dissonance, yanked out of the 'student body' which is a corpse. The sheer delight in that almost conspiratorial existence, playing with appearance while

way, they are much more oppressive towards queer children than cishet children.

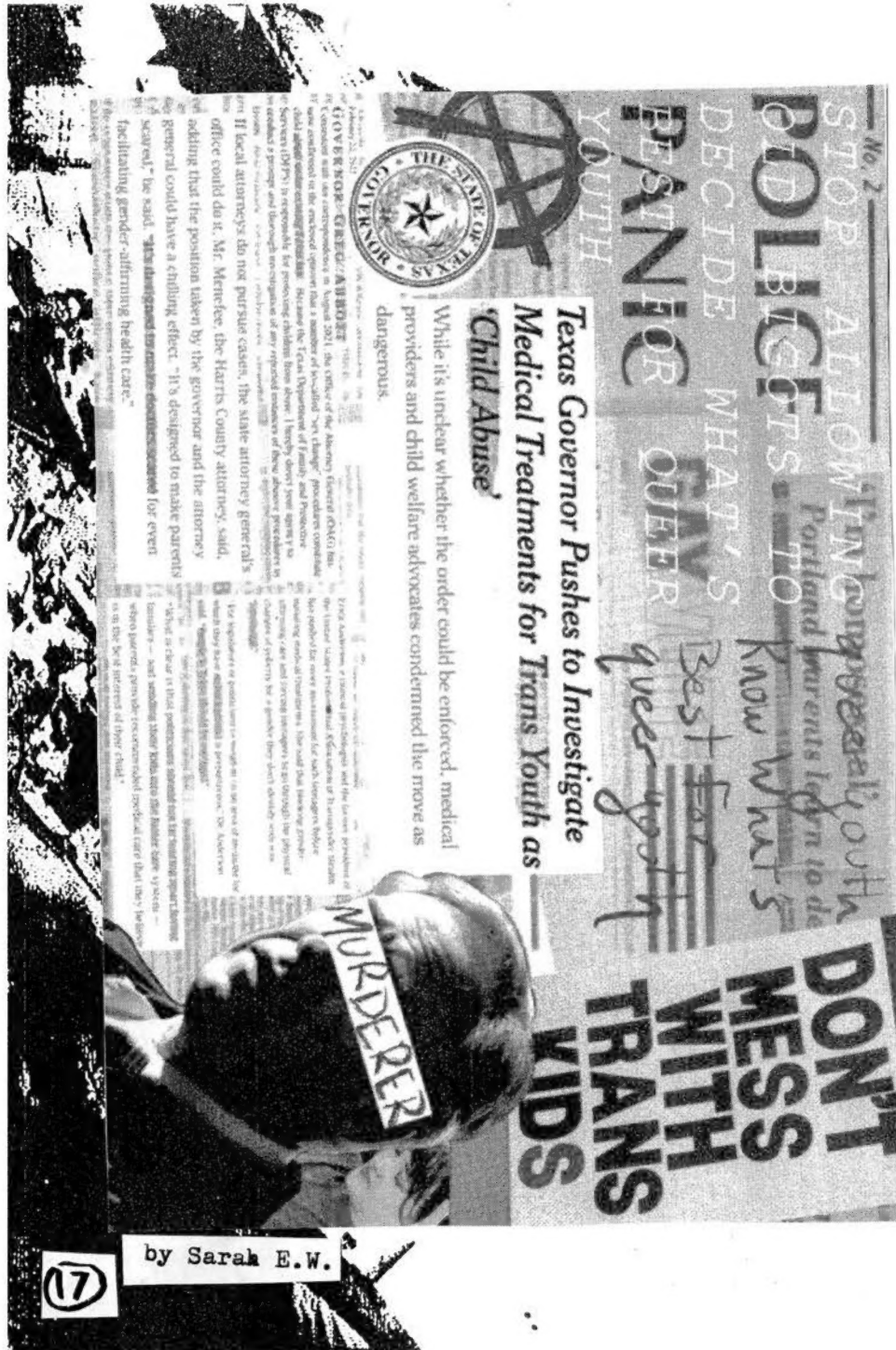
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Thyme: Why is it important for young queer people to learn about queer history? I feel like I don't know that much queer history. I didn't realize I was a queer person until less than a year ago. And I wasn't looking into it that much before then. I mean, I knew basic stuff but I didn't know the in-depth history.

Lark: Yeah. I feel like before this issue of the zine, I didn't know a lot. Not as much as I should have known.

Thyme: There's not much broad education on it or anything.

Lark: Yeah. I mean, even going to weird schools, I never got queer history. It wasn't a thing we talked about. I feel like learning about history is very important for any kind of movement that you're trying to be a part of. For me, history shows me the vast range of possibilities. It shows me what possible futures there are. For instance, when I was researching the Schools Action Union and the British school strikes that happened in the early 70s there was one specific story that stuck with me. A group of recently graduated high schoolers did guerilla theater where they marched up to a playground, performed for a bunch of school kids, and started a semi riot at the school. That's the kind of stuff I read about that would never happen today. It only happened at that moment in time. But there's a lot of inspiration to be drawn from that well of history, seeing the things that people have done. You're able to see what is possible. It takes you out of something where you're very stuck in the moment. Stuck in the present and what is right now. You're able to imagine more broadly what *could be*. And I feel like that very much applies to queer history. Where you're looking at



by Sarah E.W.

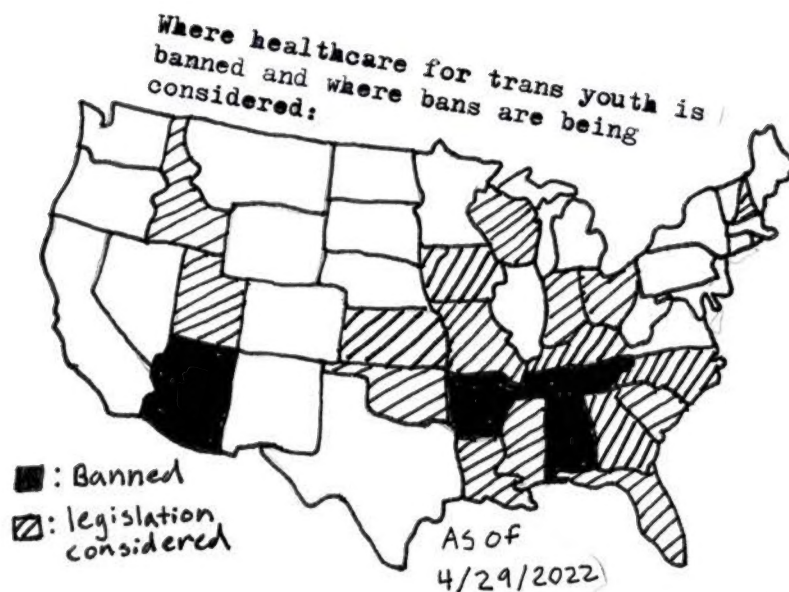
Stonewall and admiring that ecstatic release of revolutionary rage or more niche things where you're looking at the history of trans street youth or something like that. It's very important to look at these people and admire how much we've progressed. And it's all to owe to these past movements and groups that have done all this cool shit.

...

Lark: Yeah. But at the end of the day, I want people to pick up my zine and walk away from it motivated to take some kind of action. I mean, that's so much more powerful and impactful than just reading something.

Thyme: Yeah. It seems like the optimal thing to do is to read this and then take some of the suggestions and some of the information and do something with it, regardless of whether that's a personal thing or an organizing thing or a small act of vandalism. It seems like the optimal outcome.

Lark: Yeah. At the end of the day, do what you feel is the right thing to do in your specific situation. Maybe being visibly queer is not an option for you, or maybe you don't have access to printers, so you can't print and distribute things. The most basic component for taking action on something is to gather a group of people together. It could be as small as you and one other person. Talk to each other and think about what's going on in your community, what issues you see, and how to address those in the ways that you can with the resources you have. Whether that's organizing a walkout or wheatpasting or making some kind of content online or doing whatever you want to do, whatever you have a skill set to do, go out and do it!



Healthcare for trans youth is being attacked at an unprecedented rate. As I write this, the Florida senate just passed a "Don't Say Gay or Trans" bill. A few days prior, Texas Governor Greg Abbott released a threatening mandate saying that doctors and teachers should report "sex-change procedures" (aka lifesaving healthcare for trans youth) as "child abuse". Idaho just proposed a bill that would charge anyone who provides healthcare to trans youth with a felony.

None of this is about protecting children, of course. Yet that's the line republicans and fascists always claim. The logic these bills are founded on is that children shouldn't (and don't) have control of their bodies. That children are their parent's and the state's property. It's up to the institutions of the family and the state to make your decisions for you. This is a logic that leads to the opposite of protection for young people.

And this is why I say, Trans Youth Liberation Now! Queer kids don't need your fucking protection.

QUEER YOUTH IN SCHOOL...

Only 26% of LGBTQ youth report that they always feel safe in the classroom.

Only 12% received information about safe sex that was relevant to them as an LGBTQ person.

Only 1 in 5 are always called by their pronouns in school.

Only 13% of LGBTQ youth report hearing positive messages about being LGBTQ in school.

AT HOME...

Only 24% of LGBTQ youth can "definitely" be themselves as an LGBTQ person at home.

48% of LGBTQ youth out to their parents say that their families make them feel bad for being LGBTQ.

Only 25% of LGBTQ youth have families who show support for them by getting involved in the larger LGBTQ and ally community.

67% of LGBTQ youth hear their families make negative comments about LGBTQ people.

Thyme: Excellent point. I think you should make and destroy things in the name of being queer. It's a good thing to do. (Laughter)

Lark: Yes.

Thyme: Yeah. I mean, it does seem like there are definitely situations where it's not safe for you to be very outwardly queer or it's not safe for you to organize. But you can do something online or you can do it with one other person or just yourself. It does seem like the optimal thing is to just do what you're able to do with your means.

Lark: Yeah, and I feel like a lot of the time young people are told or think that they can't do anything which isn't true. At the end of the day, you're just as capable as anyone else is. If you can inform yourself, then use whatever skill set you have, you're doing just as well as anyone else. I mean, this is again where looking at history comes into play. Looking at things that other young people have done, I have found, can be insanely inspiring. Where you might feel like you're not capable of doing something because you've been told that all your life you can see you really are capable. I mean, young people are just as capable of forming and succeeding with any kind of social movement as older people are, if not more. Like you think about any kind of social movement, and young people are the ones who are pushing things forward. Not older people.

Thyme: I mean, as you said, it does start very young. It's not even just 21-year-olds who are pushing things.

Lark: And I mean it's always young *queer* people pushing things forward. And always has been.

A QUEER YOUTH LIBERATION MANIFESTO

(Collected From 6 historical Manifestos and platforms including S.T.A.R., The Gay Liberation Front, Youth Liberation Ann Arbor, the Gay International Youth Society, and Gay Youth)

8. The right to control the destiny of our own bodies.

9. We want a revolutionary peoples' government, where transvestites, street people, women, homosexuals, blacks, puerto ricans, indians, and all oppressed people are free, and not fucked over by this government who treat us like the scum of the earth and kills us off like flies, one by one, and throws us into jail to rot. This government who spends millions of dollars to go to the moon, and lets the poor Americans starve to death.

7. The freedom to form into communal families

1. The right to form gay groups of both a social and political nature.

1. We want the right to self-determination over the use of our bodies; the right to be gay, anytime, anyplace; the right to free physiological change and modification of sex on demand; the right to free dress and adornment.

THEREFORE we demand an end to repression of gay youth within the school and religious systems. (compulsory education is a form of imprisonment and must end.) we demand the right to form our education according to our needs.

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FAMILY

The oppression of gay people starts in the most basic unit of society, the family, consisting of the man in charge, a slave as his wife, and their children on whom they force themselves as the ideal models. The very form of the family works against homosexuality.

At some point nearly all gay people have found it difficult to cope with having the restricting images of man or woman pushed on them by their parents. It may have been from very early on, when the pressures to play with the 'right' toys, and thus prove boyishness or girlishness, drove against the child's inclinations. But for all of us this is certainly a problem by the time of adolescence, when we are expected to prove ourselves socially to our parents as members of the right sex (to bring home a boy/girl friend) and to start being a 'real' (oppressive) young man or a 'real' (oppressed) young woman. The tensions can be very destructive.

The fact that gay people notice they are different from other men and women in the family situation, causes them to feel ashamed, guilty and failures. How many of us have really dared be honest with our parents? How many of us have been thrown out of home? How many of us have been pressured into marriage, sent to psychiatrists, frightened into sexual inertia, ostracised, banned, emotionally destroyed - all by our parents?

6. Transvestites and gay street people and all oppressed people should have free education, health care, clothing, food, transportation, and housing.

3. The right to be treated as equal human beings, which includes the removal of all textbooks and other educational media that treat homosexuality as an aberration, rather than as an integral and important part of human sexuality.

— that sex-education in schools stop being exclusively heterosexual

The school system is oppressive to all who are forced to participate in it. Among these people are gay students, who either must hide or who are just coming out — in constant fear of being discovered.

6. Sexual self-determination.

— that all people who feel attracted to a member of their own sex should know such feelings are good and right,

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